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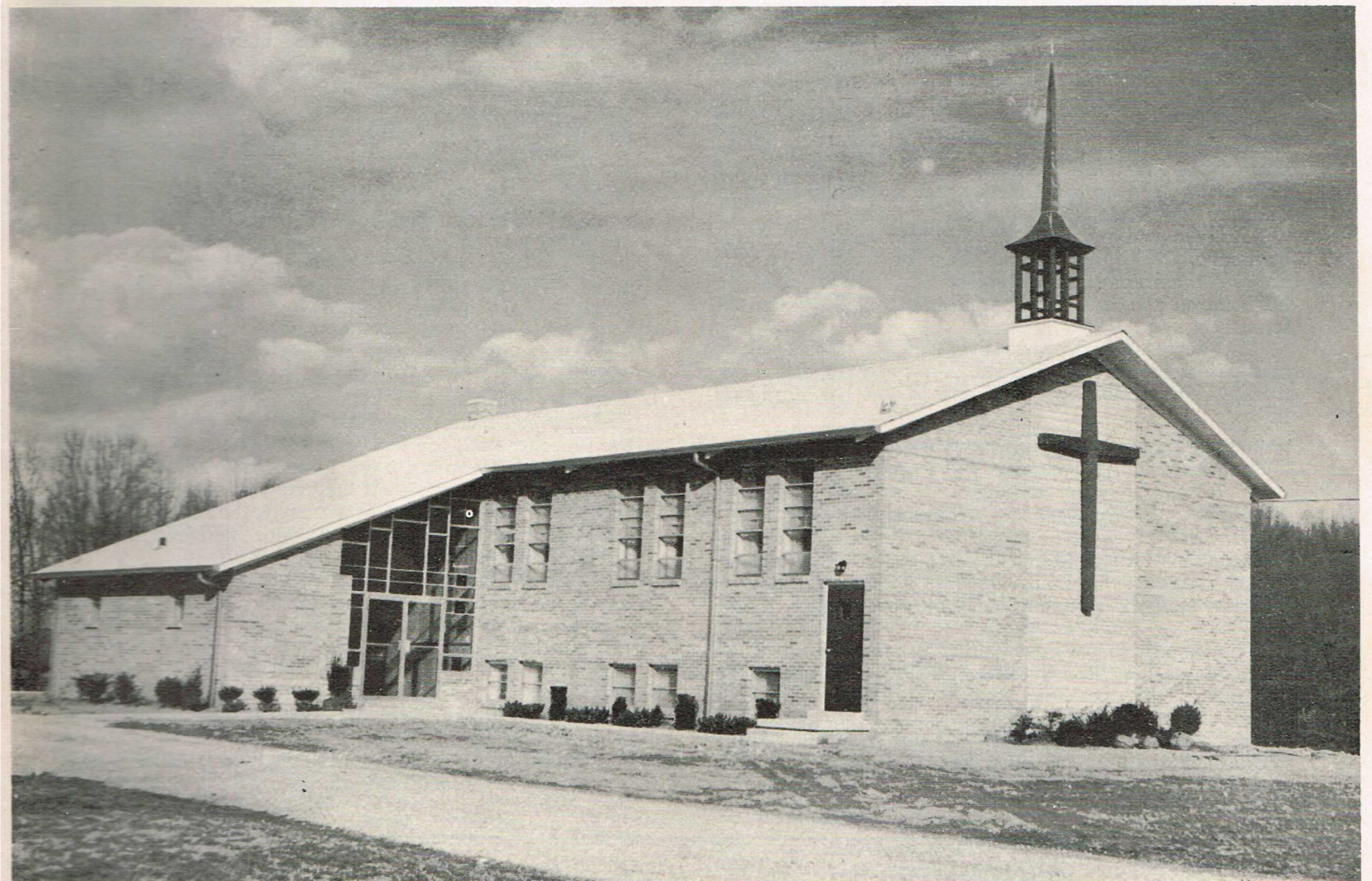
J.N. Hostetter

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Evangelical VISITOR

April 10, 1967



Rolling Acres Community Church, McMinnville, Tennessee

Presbyterian Dignitaries Mark Death of a Noted Brother With Sporadic Laughter

Smiles and mirth were mixed freely with the pain of losing a distinguished professor at his funeral March 6 in Montreat's Gaither Chapel, Montreat, N. C.

"The subject of our affection and attention was still 'way out in front of us all," said the Rev. Calvin Thielman, minister of the Montreat Presbyterian Church affiliated with the Presbyterian Church in the U.S. "This was the first time I ever laughed during a funeral sermon. I thought I would roll right out of my chair."

So did many other noted Presbyterian leaders who gathered to honor Dr. Kenneth Joseph Foreman in the lovely Presbyterian conference grounds of Montreat where he had lived.

Dr. Foreman was Emeritus Professor of Doctrinal Theology at Louisville Presbyterian Theological Seminary. The hymns of joy he had chosen made the occasion more one of triumph than of sorrow.

Near the close of the service, held in Montreat's Gaither Chapel, Dr. Albert Curry Winn, President of Louisville Presbyterian Theological Seminary, told the congregation that Dr. Foreman, his former teacher, had held that there "are two things a man ought always to be ready to do: to die and to preach a sermon."

"And he will preach again this afternoon," Dr. Winn continued. "With his original turn of mind he always believed if a funeral or memorial service was for a minister, he believed the minister himself might well preach the sermon."

The deceased had previously asked his old student to read his sermon at his funeral. Dr. Foreman chose one titled, "The Engineer's Got to Know Where His Hind End Is."

THE ENGINEER'S GOT TO KNOW WHERE HIS HIND END IS

By Kenneth J. Foreman

(Read at his funeral March 6, 1967 by Dr. Albert Curry Winn, president of Louisville Presbyterian Theological Seminary and the distinguished professor's former pupil.)

The inquisitive passenger, on the rear platform of the long train snaking its way along the French Broad River, was puzzled by occasional round white signs with black figures. They were not mileposts, because they were always the same series—100, 125, 150; and not speed-limit signs, because on that line no engineer could make 100 miles an hour and live.

So the passenger asked the flagmen: "What are those figures?" "Car-lengths," the flagman said. "That means so many car-lengths to the switch. If it's a long train the engineer can't see all of it at once, around these corners. But he knows how many cars he's got in his train and them signs tell him whether the last car is out of the siding or not. The engineer's got to know where his hind end is."

The engineer does have to know where his hind end is, sure enough. If he doesn't, he will think the train is all out on the main line when some of it is still on the side track. He will think the train is ready to roll when it isn't. The engineer not only has to keep a lookout forward, he has to think backward too, all the way to the caboose. Where is the train? is a question that can't be answered by looking out of the Diesel window sideways. It has to be answered by thinking back all the way to the last car. If that one isn't past the siding, the train isn't past the siding.

Parents, statesmen, leaders of men, all "human engineers," need to know where their hind end is. They can't afford to leave it behind and it is dangerous to assume it is farther along than it is.

The teacher, for example, must know where the hind end of the class is. The front-row boys and girls (intellectually speaking) may be picking up speed, clicking right along behind the streamlined idea; but where are the boys and girls in the mental caboose? The teacher had better go easy on the throttle, or he'll split a switch.

It's a wise teacher that knows where his class' hind end is. He may be so far ahead of them that they can't even see him; but somehow he must know where they are, otherwise he will only be pulling them into trouble.

The minister must know where his congregation's hind end is. The saints are right up there in the front of the gospel train, handsome refrigerator cars some of them, beautifully lined cars of the furniture trade, built for red-ball freight trains. But away back are some cars the minister can't always see, little old flat-wheeled cars from some jerk-water sideline, bumping along still in the siding. They haven't made the switch, and they won't make it if the preacher pulls too fast.

Be careful, you up there in the cab! The track looks clear, the light is green, all the cars you can see are lined up behind you. But around the bend is the rest of the train. Better be sure you know where your hind end is before you put on too much speed.

You can go roaring down the theological track, tooting for the Existential and the Historically Unconditioned, but your boxcars back in the rear end may be still in the side track of a high school education where they don't use such language.

Or you may be blowing for the crossing at Eschatology before some of your rear cars have got over the switch of Regeneration. On the Ethical Line, also, you may be a long way ahead of the rear cars. You may be preaching away

(Continued on page nine)

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Holiness and the Evidence From Scripture

O. D. Lovell

Holiness is central not incidental, holiness is the apex not the annex of God's atoning work. The reasons for believing this are: the character of God, the content of the Bible, the centrality of our message, the crisis of Christian experience, and the cry of our heart.

The Character of God

The character of God is declared and depicted in terms of holiness. Isaiah records in his vision in the temple, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." (Isa. 6:3) Leviticus 19:2, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy." We have this divine declaration in I Peter 1:16, "Because it is written, Be ye holy; for I am holy." The Old Testament musician in the person of David voices the sweet song, "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." (Psalm 99:9) In the Revelation (4:8) the vision of John discloses another picture of God whose very essence is holiness, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Adam the first man was created in God's own image. (Genesis 1:27) This was not a physical likeness or image, for God is not a physical being. God is Spirit. The likeness that the first man bore to his Maker was a spiritual likeness. The biblical record relates the ruin of God's plan and purpose for man the crown of all creation. Satan and sin are now seen in the darkened, depraved state of Adam and Eve. The image of God has been lost. (See Sermon on Holiness the Expectation of the Saviour, P.)

God being who He is, and what He is engages in the task of seeking man. God endeavors in our day as in the past to call, convict, challenge, convert and cleanse men.

The prophet Isaiah extends an invitation and provides incentive in the words, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." 1:18 The New Testament provides numerous passages in support of holiness. Note the words of Paul, "And that ye put on the new man, which after God is created in righteousness and true

holiness." (Eph. 4:24) "For this is the will of God, even your sanctification . . ." (I Thess. 4:3) "For God hath not called us unto uncleanness, but unto holiness." (I Thess. 4:7)

God is holy and all sin, in practice and principle, in act and state, is infinitely offensive to Him. He does not, and cannot, desire the existence and continuance of sin; therefore He desires its non-existence and complete removal from the heart. If sin is so offensive to God that its complete destruction would please Him, we have every right and reason to expect such to be accomplished.

Our proposition is that God is willing and able to destroy sin. Who will dare say, "God is not able to devise a plan for the purpose of destroying sin," or God is not able to put such a plan into operation, if He could devise one, or such a plan would be contrary to the principles of His Moral Government." We dare to assert that an omniscient God can devise the plan, omnipotence can place it in operation; and such a plan is in no wise contrary to the principles of God's Moral Government, because John declares, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." (I John 3:8)

The Content of the Bible

The content of the Bible is holiness. We do not claim that the Bible teaches nothing else, but this preacher is among those who maintain with Paul, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17)

If the God whose character is holy is responsible for the Bible, (all scripture is given by inspiration of God) we would expect Him to state in Scripture the Divine plan of redemption.

This is seen in the scriptural statements which follow. Holiness is taught by precept, "Be ye holy, for I am holy." (I Pet. 1:16) "Be ye therefore perfect, even as your Father, which is in heaven is perfect." (Matt. 5:48) Holiness is seen in the provision God made for mankind, "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12) There are also certain pleas or exhortations which call the Bible reader to holiness, "Having therefore these promises, dearly beloved, let us cleanse ourselves from filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1)

The content of the Bible is seen to be holiness when viewed in the light of certain symbols. The Blood-Symbol which was a vital part of the Jewish service stands as a sign-board pointing in the direction of personal cleansing. The task of the priest was to sprinkle the blood upon the altar, even the priest himself was sanctified with blood. The New Testament provides an authoritative commentary at this point; reference is made to the Epistle to the Hebrews, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (9:22)

The Oil-Symbol likewise provides evidence. Moses was instructed to prepare an oil, "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the Apothecary, it shall be an holy anointing oil." (Exodus 30:25) This oil was used to anoint articles of the Tabernacle; it was an act of ceremonial sanctification.

The Fire-Symbol is prominent in both Old and New Testaments. The prophet Malachi declares, "But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (3:2,3) It is here prophetically declared that this will be the work of Christ in the Gospel Age. John the Baptist said of Christ, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11) On the Day of Pentecost "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." (Acts 2:3)

Holiness is seen to be the content of the Bible in Scripture and Symbol. R. S. Foster in his book *Christian Purity*, page 37 writes:

It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from alpha to its omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system. If God has spoken at all it is to aid men to be holy.

The Centrality of the Message

The centrality of our Message is holiness. The Apostles made this the theme of their preaching. Peter the preacher on the Day of Pentecost selected his text from the Prophet Joel, "But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh . . ." (Acts 2:16-17) In the midst of Peter's proclamation he was interrupted by certain persons who were convicted by the truth, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39)

The Apostle Paul also when before Agrippa witnessed to God's call and commission relative to his own ministry, "But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:16-18)

God is unchanging in His Nature and in His Purpose. God's Purpose for man is clear; loyalty to the Word of God requires that every minister will preach holiness. No! not always, for there are other doctrines to claim the

preacher's mind and consideration. But the preacher called of God, committed to the Word, who discerns the need of the human heart will do more than mention the subject of holiness occasionally. Holiness is not to be a dimly depicted doctrine on the periphery of the preacher's proclamation; it is to be the focal point of our preaching. Holiness has a central place in the Bible; do not permit anyone to put it in a place of lesser prominence.

The Crisis of Christian Experience

The Crisis of Christian experience is holiness. It is not my purpose to assign the experience of conversion to an insignificant place. It is unwise and unnecessary to minimize conversion in order to make a place for holiness; the birth of the Spirit and the baptism with the Spirit are both important. Paul tells us, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1:28) Jesus said, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) The author of Hebrews declared, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14) It is to the Bible we turn once more. The Scriptures present holiness as a crisis experience; this is seen in the Greek Aorist tense. The student of Greek knows that time is a secondary idea in the Greek language. The Aorist tense presents the action as a point; this kind of action is called punctiliar. The Aorist tense, regardless of the mode used, expresses the action as instantaneous.

A study of the Acts of the Apostles will convince the student with an open mind that the Baptism with the Spirit is a crisis. Reference is made once more to Peter's sermon on the Day of Pentecost, "And they were all filled with the Holy Ghost . . ." (Acts 2:4) This is the birthday of the church, for here the flame was kindled which caught fire in the hearts of thousands on that very day, (Acts 2:41) and heaven can only record the results of that day. The followers of Christ stood in need of this crisis, for those discouraged disciples as seen on the Emmaus road could never have provided the necessary impetus for the beginning of the church. Listen to their expressed defeat, "But we trusted that it had been he which should have redeemed Israel." (Luke 24:21) Let us note another word from the same chapter, "And their words seemed to them as idle tales, and they believed them not." (24:11) These men must be stirred and revived; they must experience a crisis. The purifying pentecostal flame produced the crisis, and the crisis provided the power and purpose for the task.

No person is completely saved until he experiences the complete provision of the Atonement. There is initial salvation which is conversion; there is complete salvation which is sanctification, there is final salvation which is glorification. Peter pointed Cornelius to complete salvation. Consider the question found in Hebrews 2:3, "How shall we escape, if we neglect so great salvation . . .?" Surely those to whom this question was directed were converted. They are being called by the Hebrew writer to the Way of Holiness or Perfection, which is a part, a vital part, of salvation. The great salvation is never completed without it. The term "saved" may be properly applied to the whole gamut of salvation. Cornelius reached a crisis, in the language of many; he reached the second crisis.

In Acts eighteen we read of the preacher Apollos who came to Ephesus. It is said of this man, "knowing only the baptism of John." (Acts 18:25) This statement implies two things, what he knew, and what he did not know. The baptism of John was a baptism unto repentance.

(Matt. 3:11) This fiery preacher demanded a change of heart and action as a necessary qualification for baptism; he told the Pharisees and Sadducees, "bring forth therefore fruits meet for repentance." (Matt. 3:8) In the light of Apollos' credentials we have reason to believe he had experienced an inward change; this is what he knew. What was remaining for him to experience? It was that which John mentioned, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11)

The Cry of Our Heart

The cry of the heart is for holiness, or for cleansing. It is as natural for the born-again child of God to cry for cleansing of heart as it is for the baby to cry for food. It is misunderstanding and perversion of the truth which deter people from seeking this work of grace so clearly seen in Scripture. David cried out in the midst of his prayer, "Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:10) Paul in his prayer recorded in Ephesians, voiced the following concern, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that ye might be filled with all the fulness of God." (Eph. 3:14-19) David and Paul were among those who cried out expressing concern and conviction relative to holiness.

Jesus instructs us in the Sermon on the Mount to act in keeping with the inward urge for righteousness, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6) Jesus uses two strong biological drives in expressing a person's concern for righteousness, hunger and thirst. Have you ever been really hungry? Many of us have had a good appetite; we craved food. Have you ever been really thirsty? There have perhaps been numerous times when you desired a drink of water. The point needing clarification is the real intensity of the desire expressed in Jesus' terms hunger and thirst. If a person is really hungry, he does not come to the table, looking about and asking, is there anything else to eat? His hunger compels him to partake of the food provided. He may not appreciate the way the food is prepared, but his intense hunger sets aside his preference for something else. If a person is really thirsty, he does not ask for water from a certain well or spring and wait two or three hours while it is obtained. He drinks the water available, for his thirst must be quenched. If an individual really hungers and thirsts after Righteousness, he will take advantage of the present available opportunity to satisfy the longing of his heart. He will not delay, because of a petty desire to seek and find this satisfying portion in his own favorite church, camp, or fellowship. He will not wait to confer with his own favorite preacher taking time to check and consider the theological import of this truth which is vitally important at the proper time and place. No! hunger and thirst drives him on to the place of present seeking. The desire is so great that he rises above sectarian bias and objectionable schools of theological thought. The homiletical structure of sermon, the method of delivery, the type or kind of singing, and the explanation of the doctrine may have left much to be desired, but the hearer's heart gains control over his head. His hunger and thirst after righteousness must be satisfied. The cry of his heart is for holiness, and he believes the cause of that cry demands immediate attention.

We ought to preach it, herald it from every housetop, announce it abroad, shout it beyond the sea, proclaim it from every pulpit. The evidence supporting this doctrine is found in Scripture.

Presented at Memorial Holiness Camp, August 1966, Submitted by Bishop C. J. Ulery, camp director.

I Timothy 3:16

A Great Mystery Story

B. E. Thuma

"Great is the mystery of godliness." I Tim. 3:16. The mysterious, the occult has had a universal appeal to the mind of man. For many years there has been an increasing vogue for the mystery story in fiction. The magazine novel and the television serial usually deal with various aspects of crime and its detection. Writers are constantly seeking to depict the so called "perfect crime" with its unusual plot. Men with a more philosophical turn of mind have put forth their best efforts in order to solve the great mysteries of the origin of good and evil in the world.

Let us notice the text, "Great is the mystery of godliness." The word "mystery" as it is used here is not quite the same thing as the mysteries of which we have been speaking so far. The word in this epistle means a truth which has been hidden from man, one which God has now revealed to him. Paul the Apostle is not saying, "What a very mysterious thing godliness is!" but rather, "How great is this godliness which once was a mystery but which God has made plain to us through Christ!" And "godliness" here does not mean merely "piety" or a man's own good nature; it is a quality proceeding from the nature of God Himself.

Moffatt translates this sentence "How profound is the divine truth of our religion." What is that truth? The Apostle goes on to say that it is nothing less than Christ himself; the Christ who was the Word made flesh, who took our nature; through whom God was loving men and bringing them to himself.

Here it is plainly in this verse—the greatest mystery of the world. The coming of Christ into the world, his life, his death, his rising again—these are profound mystery, and yet a wonderful revelation of the heart of God. If this is the greatest mystery story in the world, it is also the story which above all, has power to make our hearts leap for joy.

Mystery, gloomy or glorious. Life without God turns out to be a gloomy mystery. It is Christ who is able to help us find our way with assurance, to make our feet firm as we follow Him. It is all summed up in Jesus Christ, "Great is the mystery of godliness. He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." Great mystery, great wonder, great joy!

"Years ago there was an old German professor whose beautiful life was a marvel to his students. Some of them resolved to know the secret of it; so one of their number hid in the study where the old professor spent his evenings. It was late when the teacher came in. He was very tired, but he sat down and spent an hour with his Bible. Then he bowed his head in secret prayer; and finally closing the Book of books, he said, "Well, Lord Jesus, we're on the same old terms." To know Him is life's highest attainment; and at all costs, every Christian should strive to be "on the same old terms with Him." ►

“Train Up A Child . . .”

Alvera Stern, Teacher, Matopo Secondary School

STORIES, songs, pictures, woodwork, embroidery, paints, glasswork, games, etc.—all this and the Gospel too were the big attraction for hundreds of African children among the kopjes or small hills of our part of Rhodesia.

It was the first chance for these children to attend a Daily Vacation Bible School. Three isolated outstations in the Wanezi, Mtshabezi, and Matopo Districts were chosen to host these first DVBS schools and staff of missionaries and nationals. Cars were commissioned to carry out the loads of *impahla* (baggage, etc.) which all DVBS workers delight in collecting. Food, utensils, and blankets were packed in anticipation of a week in the bush.

At Matopo volunteers Eva Mae Melhorn and Anna Graybill sought interested students and young teachers to assist them at Nsezi outstation. Of the eleven assistants none had had previous experience in DVBS work. But they enjoyed the classes as much as did the children. Average attendance in the children's classes was around 100; of these 50 remained for prayer during that week. Classes started early in the morning, as the children had to hurry home afterwards to work in the fields. (The rains were especially good this year.)

The children were quite enthralled with the new idea that Bible lessons could be coupled with handiwork and games. Even memory work was made fun when awards were given each day. And the handiwork—everything from golden crowns to tin can vases for the tots and embroidered mottos and pictures for the 12-year-olds—excited everyone.

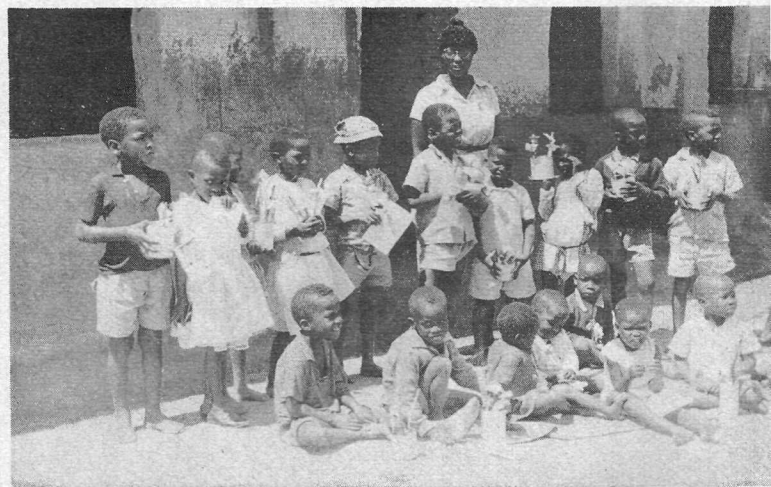
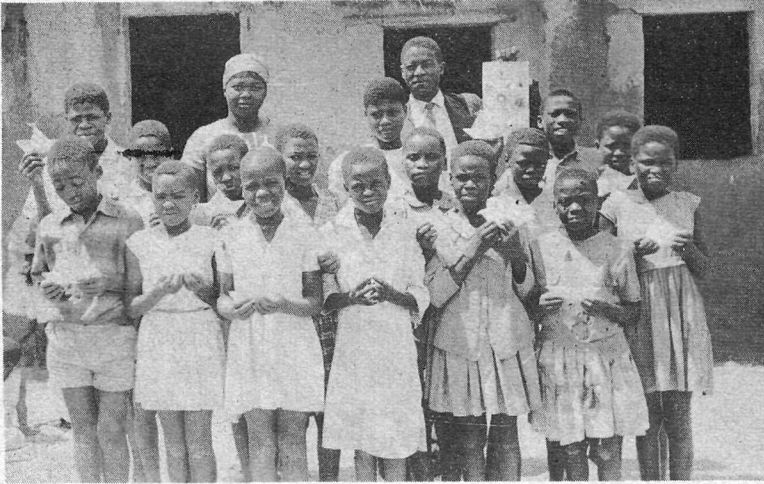
A special feature of the school was an adult Bible study session held every afternoon after the children had gone. Lessons from the Johannesburg Bible Institute Correspondence School were used with the 10 adults enrolled. Certificates from the Institute were awarded at the completion of the course. The oldsters really enjoyed getting back to school.

At the close of the Bible School the parents and the community expressed many thanks. The first DVBS seems to have been successful, and many little children are eagerly awaiting another one. But there are around a hundred such outstation schools and only three were reached this time. “Don't you ever go to the little schools?” asked one teacher from a neglected area.

The harvest truly is great, but the labourers are few . . .

Top to bottom:

Anna Graybill holding a younger ‘pupil’; Fourth and fifth graders with Miss Baud Ndlovu, daughter of Mr. Timothy Ndhlovu, and Mr. Austin Mafu; Teacher Temba Mpofu with his class; Adult Class; Pre-school children displaying their vases made from tin-cans covered with wallpaper, and their teacher, Miss Jenita Ncube.



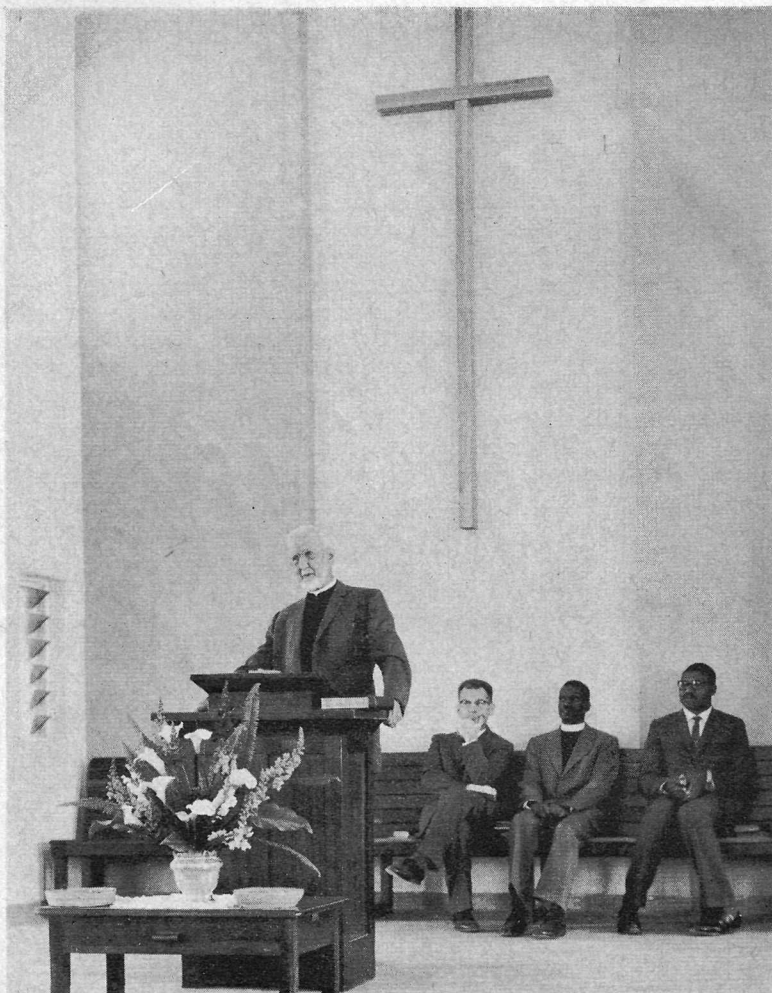
Give . . . Where?

W. O. Winger

DEEP FEELING we have for those honest Christians who desire to give for the spreading of the Gospel, feeding the hungry and starving for the cause of our Christ, yet hardly knowing *where* to give, with so many loud and urgent calls from so many places.

I trust you can bear with me in giving a little warning.

On the Rhodesian Mission Field from 1911 to 1947, barring two furloughs home, we met some of those independent missionaries who would say, "Just the Lord and I . . ." We had to feel that there was not enough submission in them or the "I" would not have been used so much.



The writer, W. O. Winger, preaching to hundreds of brethren in Christ at Mtshabezi Mission during his visit at Mtshabezi Mission in 1964. Seated on the platform are (son-in-law) Glenn Frey, then station superintendent, Rev. Nasoni Moyo, and Stephen Ndhlovu.

One such missionary was very quick to find fault with the industrial and agricultural work we were doing. When we visited his own station, we found he was engaged in such work also. "Oh, I am doing it to pay expenses," he said. "So are we," was the answer. And *he* was choosing his successor—not the Executive Board or the Foreign Mission Board. And though this man had said that he was going to evangelize all of Africa with the students they were turning out, when he had to leave the work, it all faded out—and this after many thousands of dollars had been invested in that mission station by sincere people at home who did not know the condition of things in Africa.

April 10, 1967



The Mtshabezi Church, Dedication Sunday, November 25, 1962.
The work goes on!

It is possible that even less money had been invested in Mtshabezi Mission where we spent most of our time in Africa; but when we left, the Executive Board on the field and the Foreign Board at home saw to it that suitable people were put there to carry on the work. And so we found the work going forward by leaps and bounds when we had the blessed privilege of returning to visit that work in 1964.

Dear readers, this again helped us to thank God for the continuance of the work, though there were times when we could not have our own way even when in some cases our way might have been the best under the conditions. You know it takes more to give way to others than to have your own way. Many missionaries who have meant much to the Lord's work on all foreign and home mission fields give thanks to God as they see the work, which they helped to start, going on for the glory of God.

I do know of people who are giving without knowing how their money is being used. But you can hardly reason with them, for the people who are receiving their money keep them thanked up-to-date in such a way that they are really taken in. There are cases we know too well where people are making a racket of mission work just to make a good living out of it, to the loss of the work of the Lord.

And so we say, be very careful where you give. At times very loud calls come over the air or in other ways and then much less money arrives for the truly worthy and needy cause, where less fuss is made. Dear readers, let us deeply respect and prayerfully support our own Mission Board.

"God's Sheep Are Easily Sheared"

A. W. Tozer

"It is to the everlasting credit of God's children that they can be moved to sacrificial giving by a touching story or the sight of human suffering. It is only necessary to fly around the world and return with pictures of human misery, and God's dear sheep will promptly go down on their hunkers and permit themselves to be sheared down to the skin by persons morally unworthy to clean out the sheep pen.

"The tender-hearted saints think with their feelings and pour out consecrated wealth indiscriminately on projects wholly unworthy of their support. Most Christians are hesitant to question the honesty of anyone who says
(Continued on page ten)

City Needs New Christian College

Readers of the two articles, "The Missed Mission (a Modern Parable)" by Dr. Roger Sider, and a reply to it, "A Found Mission (a Modern Parable)" by Rev. Hubert Stern in recent issues of the *Evangelical Visitor*, have responded with varied reactions. It would seem that there are strong arguments on both sides of the question.

Coincidentally, a whole page was given to this concern by the religious editor of the *Toronto Star* a few days ago. With the founding of a new Christian liberal arts college at stake, the issue comes into sharp focus. Selected portions of that page follow Page Editor

One of the complaints made by some Protestant evangelicals—that is, theologically conservative Protestants of the Billy Graham stripe—is that their young people who go to "godless" universities often are brainwashed into agnosticism or atheism.

To meet this threat of the faith, a group of Toronto evangelicals is championing the establishment of Canada's first "conservative-evangelical liberal arts college" where high academic standards will be combined with traditional doctrinal norms.

Surprisingly, perhaps, the project has not won the unqualified support of evangelicals. Probably most are enthusiastic, or at least sympathetic, to the idea of a distinctive evangelical college. But others are outspokenly opposed, for a variety of reasons.

Imperative need

The critics ask: Is it a good idea to set up a "ghetto" college where evangelical young people will be insulated against reality? Is it practically feasible?

The school's supporters answer a resounding Yes.

Dr. John Wesley White, chancellor of the new school, has pictured the new college as an imperative need.

"One of our Canadian university presidents told us that one of the first things which a university professor does to an incoming student, whether that student is Catholic or evangelical, is to set about denuding him of his naive belief in the miracle elements of Christianity, just, he went on, as we must eventually unfrock Santa Claus before our children," he said.

The only answer to such "brainwashing," argues Dr. White, is "a Christ-centered college . . . with all subjects, whether biology or physics, philosophy or English literature, being taught from a strictly conservative-evangelical point of view."

Dr. White says that favorable response to Richmond College has been wide and enthusiastic among the evangelical community, and opposition is confined to what appears to be a very small minority.

He replies to the critics who charge that an evangelical college would create a "hothouse" atmosphere by emphasizing that the new college's academic standards will be unassailably high, and students will not be intellectually coddled.

"We hope to begin with a half a dozen departments perhaps, each headed by a specialist in that field who holds a PhD degree from a reputable university," he said. "We hope to attain and preserve the highest possible scholastic standards."

The split of opinion among city evangelicals about the new college has caused some friction. Dr. Hudson

Armerding, president of Wheaton College, Wheaton, Ill., cancelled a planned visit to Toronto on behalf of Richmond College because of the division within the local evangelical community.

Dr. White is undaunted.

"We have not escaped difficulties," he allows, "but as a result of continuing prayers every test has become a testimony honoring alone, we trust, our risen Lord Jesus Christ."

'No Evangelical Ghetto'

Dr. William Fitch

Minister, Knox Presbyterian Church, Toronto.

For every teenager looking to the future the question of what university to attend is crucial.

For evangelical Christians the problem is compounded by conflicting views about the nature and objectives of education. I have met with some parents who are scared of higher learning—they think it will inevitably turn their children into infidels. I know others who believe it necessary for their children to acquire education but they want them to get this within a specifically evangelical environment.

It must of course be admitted that many faculty members in our colleges and universities are biased against Christianity. They have no inhibitions about stating their views and taking delight in knocking down the basic Christian ideas of their students. Some of this is contemptible exhibitionism. Some of it is a defence-mechanism to buttress their own unfaith.

Hazard

This is one of the hazards that any Christian student must face and it is very possible that his faith may be shaken to the core. But what's wrong with that? Any young fellow is going to be tested and his faith assaulted no matter where he goes. The testing can strengthen his faith. If it sends him back to get the answers to his own mental and spiritual needs, that kind of testing will have done nothing but good.

The plain fact is that Jesus Christ can stand up to any scrutiny. The Christian mind need fear no assault against it. The documents of the Christian faith are utterly trustworthy. The Christian ethic, however much it may be decried and by-passed, is higher than all. And this being so, there is every reason for the evangelical student to contemplate studying in a great secular university with tremendous anticipation.

Risks

He will have facilities there that are unsurpassed; libraries that will open to him vast vistas of knowledge and exciting experiences; contacts with fellow-students of every kind of opinion and cultural background. All this will be instructive.

Against this, some say the risks of breakdown of faith are too great and we must establish a closed-end Christian school where nothing will be entertained that cannot be supported from the Christian revelation. Very well! But invariably the teachers in such schools have themselves been educated in secular universities. How did it happen that their faith didn't fail? And if any college is to have

EDUCATION

chool - Home

a faculty whose teaching and degree-granting will measure up to the standards of the nation's universities, such faculty must have themselves received their learning in the very type of schools that they decry.

Not only so, the students from evangelical homes are brought into a hot-house type of atmosphere which is never conducive to the best of health. A ghetto-spirit develops, an evangelical censorship prevails, a legalistic conformity to certain rules is expected and indeed demanded. Can this on any count be called true education? This method I reject totally. Anyone reared as I have been in the weathy emancipation of Scottish university life could do nothing else.

But one thing I want to see. I want to see a great and truly evangelical college established as an integral part of the University of Toronto or York University or any one of many of our Ontario universities.

I believe on the best of authority that our university presidents are open to approach. Why should evangelicals turn their back on opportunities like these? The apostle Paul never ceased to use the training he got from the great pagan university of Tarsus. I cannot imagine his doing anything else but counselling us today to follow his example and to exploit every opportunity to further the gospel.

The Pastor and Summer School

(A Testimony)

Of the many enriching experiences of twenty-five years of pastoral service one of the most rewarding has been the privilege of attending summer school. Whether or not a pastor is a seminary graduate is not of major importance. Where there is an eagerness to improve one's ministry, there is real value in concentrated study. Of course, sufficient money and time must be made available so that he may pursue his education with his mind at ease.

Most pastors feel the need of keeping informed on trends in contemporary theological thought. The stimulation of study and research into Biblical truth in the classroom with fellow ministers of similar concerns is beyond description. While it should not be mistakenly regarded as the pastor's "vacation," it is, nevertheless, a let-up from the pastoral pressures under which most men constantly labor.

I have been asked repeatedly by interested pastors and laymen about my feeling concerning summer studies. I want to bear personal testimony to the blessings and benefits of this worthwhile experience. The congregation which we now serve has taken the initiative in writing a "summer school" clause into the pastor's contract. The cost of the study program is a part of the annual budget. The general consensus of opinion among the members is that it is a very profitable investment. It creates within the heart of the pastor and his wife a feeling of deep appreciation for the foresight and thoughtfulness of their flock.

The number of seminaries, graduate schools, and Christian colleges offering summer programs is on the increase. For guidance in the selection of a school a pastor might contact the Ministerial Credentials Board of the Church.

"The number of seminaries . . . offering summer programs are on the increase."

Most institutions offering a summer study program would be happy to send information concerning courses and available scholarships.

Please do not expect your pastor to come running to the next Church Board meeting with Evangelical Visitor in hand to present the idea of summer school as the first item of business on the agenda. It is for *you*, the Church Board and the congregation, to ascertain his interest in a study program. It is for you to take the initiative in offering to your pastor and his wife the necessary time to pursue his studies in a three or four weeks session. It is for the congregation to allocate, as a profitable investment in the kingdom of God, enough money to make your pastor's schooling as free from financial concern as possible.

The steps are simple.

1. Discuss privately with your pastor his interest in a session of summer school.

2. See that the matter is placed on the agenda of your next Church Board meeting.

3. Do whatever is necessary, either by private subscription or allocation of money from the treasury, to make the funds available for his studies. (An approximate figure would be \$200-\$250.)

4. Arrange for pulpit supply during the pastor's absence.

5. Give him a hearty send-off and pray daily for a profitable experience for him.

6. Get ready for a repeat performance, for all parties concerned will surely want it again another year.

7. Do not expect the impossible of the pastor, but be prepared for the inevitable—a man with new vision, insight and zeal for Christ and the church.

LeRoy B. Walters

Grantham Brethren in Christ Church

ENGINEER'S — continued from page two

at Social Issues when your rear end hasn't faced Personal Issues yet. You may have your preaching-eye on the higher subtleties of saintliness, while the brakeman on the rear hasn't caught up with the simplicities of ordinary right and wrong. You may be discussing the temptations of sheltered specialists like yourself, while way back there, out of your sight, your business men and young people are in the midst of temptations you consider too gross to mention.

Remember, the gospel train has a rear end and you are supposed to pull that and the head end, too.

Reading ecumenical literature, the kind of thing written by Internationally Known Churchmen, one wonders if these ecclesiastical engineers know where their hind end is. Their big green Diesels are up there on the clear track of Ecumenicity. They have pulled out so far from Grass-roots Gulch that they've almost forgotten there is such a place, but some of the train is back there, on the old sidetrack of Village Denominationalism. The engineer speaks of the Worldwide Mission and the Worldwide Witness of the church, and he is so far up in front that he sees these things quite clearly; but he must not forget that around the bend, out of his sight, the hind end is scraping along in the way station, it hasn't even pulled up to the switch of Local Witness or Local Mission.

It is a temptation to cut loose. The hind end slows up the train. But the engineer is just as responsible for one end as the other. It's all part of his train. And if, in a hurry to get on down the track, he cuts his train in two, he is leaving behind the making of a first-class wreck. ►

TOZER — continued from page seven

complimentary things about the Lord and perspires when he preaches. To such they give vast amounts of money and never ask for nor expect an accounting. This speaks well for their hearts but does not say too much in favor of their spiritual discernment."

(From the *Alliance Weekly*, reprinted by permission on a B in C Bulletin back. In the *Visitor* by request of Brother W. O. Winger.)

From Bihar, India

School Is On!

DO YOU KNOW that school year in India begins in January, not in September?

This year both Barjora and Saharsa Schools began only at the end of January, for the government ordered all schools closed in Bihar for several weeks because of widespread student riots. Now pupils and teachers, including Miss Esther Book, headmistress of Saharsa School, are back in the swing of daily school routine.

Nearly 80 boys and girls are enjoying the privilege of attending school because of the SPIC program.

Why, indeed?

March 4, 5, and 6 found our pastors and wives and us missionaries gathered at Banmankhi for a time of spiritual refreshment and fellowship. Rev. Russell Self, Canadian Presbyterian, and Vijay Prakash, both working with the India Bible Society opened the Word of God to us. In several sessions they stressed the need for literature distribution. Non-Christians in India today are crying for reading material. Why should the Communists supply it (and they *are* supplying it) when we have the WORD of LIFE?

"Tell us more . . ."

Uraon Christians proclaimed the Gospel recently in two Uraon villages in which the story had never before been told. As many as eighty people crowded into the tent each evening. "Tell us more, sing more songs, play some more records," they requested as the clock showed half-past ten. What challenge, what opportunity!

* * * * *

Several of our Christian families are suffering due to smallpox. One little girl died.

Ethel E. Sider

These Face Opposition

It is illegal to change one's religion in Nepal.

Those who had become Christians in Nepal could not be baptized there and so they came the twenty-five miles for baptism inside Bihar. We had the privilege of fellowshiping with them and the Christians near the border and of witnessing their baptism.

It is always farther than what they say but after both predicted and unpredicted delays we reached the village where the nine new Christians were waiting for us. We had been informed, you see, that there would be a river that could not be crossed by jeep, just before we would reach the river. But what they had not told us was that, three or four miles before that, was another uncrossable river. The bamboo bridge that was supposed to be there *was not*; and so, having crossed the river by boat, we loaded ourselves and our bed rolls onto the oxcart and struck out.

There is nothing quite like a four-hour oxcart ride in the dark. The sky was beautiful and clear. We saw many

falling stars and as we entered the village at midnight, the Big Dipper was just coming over the Himalayas. On their part, I have a notion that the oxen were not keen on the idea of trekking at midnight, for it took a good deal of hollering and pounding to keep them going. One actually stepped out from under the yoke and we had to turn around in the middle of the river before we finally got up the bank.

For a potent lesson in patience, take an oxcart trip!

The Santal hospitality was at its best, however. They got up from their sleep and prepared us tea, rice, and *dal*. After prayers we settled down for a little rest—until the mother hen in the corner of our grass shelter began clucking to her chicks and the folks huddled around the fire (the early morning air was chilling) began to talk.

Soon we had tea and then the service in which Benjamin examined, exhorted, and encouraged the candidates, interrupting himself halfway through to explain the way of salvation in Hindi to some passersby who had stopped to watch. After the service we wended our way along the path through the fields down to the river.

Our hearts thrilled with joy as we watched Benjamin and Patras baptize the nine who had decided to follow Christ knowing it would no doubt mean persecution. Almost half the group were teenagers—a future church in a land that refuses Christianity.

As we returned to the village I gazed toward Nepal to the north and prayed silently asking God to watch over these new Christians, soon to return to their homes in Nepal, and to keep them amid the difficulties that must surely await them there.

Will you pray for them too?

John Sider, Purnea

EXTENSION — continued from page eleven

Inside and out, this new Brethren in Christ Church is a credit to its sponsors and a monument to dedicated planning and countless hours of hard work.

OTHER ASSETS: Over and beyond the physical presence of a dedicated pastor and his family and a lovely church plant, the Rolling Acres Community Church on Pace Street has a message that speaks to the hearts of men. The gospel presented here is the timeless message that proclaims Christ who knows no barriers and suffers no defeats.

CHALLENGE: The McMinnville Extension Church Project represents a major challenge to the Brethren in Christ. The task of communicating the gospel and ministering to this community where we are relatively unknown should call our people to prayer and travail. This form of evangelism and kingdom building comes only at a great price. Those who understand the cost of discipleship should undergird the Wingert family as they begin to minister in this new community. Through an investment of their love and varied talents, including music especially, they are sowing seed. Without a nucleus of workers, they must depend upon the Lord to a degree uncommon to most Christians. Even their fellowship must center in Him rather than anywhere else.

To win converts and enlist workers will demand courage and wisdom. To nurture a new congregation will require patience and understanding. But, this challenge has been accepted by the Brethren in Christ and God is able to bring a harvest. May we not fail to unite with Gerald and Lucille Wingert so that God's blessing can be poured out upon the McMinnville project.

J. Wilmer Heisey
Director of Extension

Dedication Day

On a pleasant Sunday afternoon, January 29, with the temperature in the 60's, friends and neighbors gathered for dedication of the Rolling Acres Community Church in McMinnville, Tennessee. They kept coming until the church was well filled. At 2:00 p.m. local ministers and those who had come from out of state formed a procession and took their places at the front of the sanctuary as the pianist played, "Holy, Holy, Holy." The sermon of dedication was given by Bishop C. J. Ulery. He carefully outlined for an attentive audience, "The Task of The Church." Other ministers sharing in the service were David Buckwalter, Ernest Dohner, Elam Dohner, Carl Stump and Charles Frank, President of the Warren County Ministerial Association.

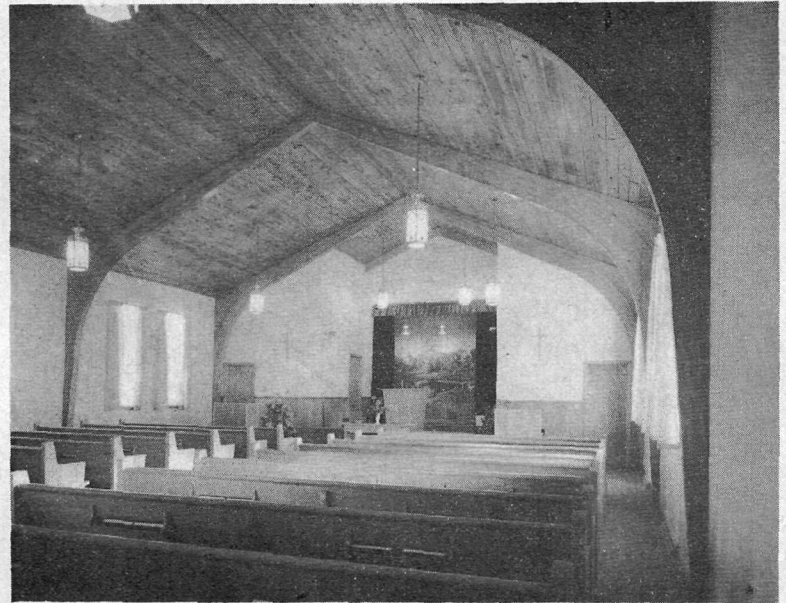
This occasion was the fulfillment of many prayers and desires for a church in McMinnville. The Evangelical Visitor printed an article in the issue dated June 8, 1964 in which it was projected that the church would be built in early 1965. Numerous circumstances caused a two year delay in completing these plans. We rejoice that vision has now been translated into reality.



Rev. and Mrs. Gerald Wingert and Family. Left to right: Lorine, Sylvia, Judy, Royce and Anita.

Excavation began August 29 and within five months to the day the church was dedicated. To Mr. W. O. Corbin, general contractor and a member of the Beulah Chapel congregation, Columbia, Kentucky, goes a great deal of credit for bringing this fine structure to completion. He had a real burden to see a church built of quality construction and still keep well below regular contract prices. His desire was achieved for the building has been completed at a cost under \$42,000 which includes complete furniture and furnishings for the sanctuary and Christian education department. Beside this a number of other additions were made which enhance the utility of the building. This becomes very significant in view of the fact that the lowest bid was \$58,000 excluding the furniture and numerous other details to bring the building to completion. We thank God for Brother Corbin and the service he rendered in directing the construction program.

The following Sunday there were 20 present for the first Sunday School session, 22 for morning worship, and 24 for evening worship. Your prayers are solicited for this



"Sanctuary showing garden scene behind baptistry"

church. In a very real way the church is starting from "scratch" in that there is no immediate local membership.

Pray that the Lord will add to the church continually, "those that are being saved."

—Gerald Wingert, Pastor

* * * * *

The newest Brethren in Christ Extension Church has opened its doors in central Tennessee. As indicated in the report of the dedication, this church is starting with two visible assets:

PASTOR: Reverend Gerald Wingert, a graduate of Messiah College and Greenville College, has had about 15 years of pastoral experience in three states. He served for two years at Bethel, Virginia; four years at Altoona, Pa., and nine years at Orlando, Florida.

Mrs. Wingert (nee Lucille Lady) took her college work at Messiah, Upland and Greenville Colleges. The Wingerts have five children (see cut).

Moving into the McMinnville parsonage following the 1966 General Conference, the Wingert's first order of business was launching the building project on the adjoining church building site. Working directly with Mr. W. O. Corbin, Brethren in Christ contractor from Columbia, Kentucky, Pastor Wingert assisted in all phases of the building work as well as purchasing agent for the Regional Extension Board. In spite of the heavy demands of this project, Gerald and Lucille with their family, made numerous contacts in the McMinnville community, building bridges of understanding and interest, for the day of the dedication and opening of the work.

PLANT: The moment you enter the building you are struck by the excellent planning, the use of appropriate materials and color schemes. The results are most appealing.

The sanctuary creates a worshipful atmosphere. A unique feature is a beautiful garden scene behind the baptistry. This impressive setting is separated from the main sanctuary by drapes which are closed for regular services.

The educational facilities in the basement show originality and good taste. Flower arrangements, appropriate pictures and delightful color variations in the various rooms combine to make it a desirable place for classes to meet.

(Continued on page ten)



With this column "Today's Yesterday" begins a series of articles presenting brief glimpses of Brethren in Christ Church life in the late nineteenth century. Readers of the following love feast account may be interested in the disparity between the number of communicants and those that "partook of dinner on Sunday." —*Feature Editor*

Love Feast at Belle Springs
(*Evangelical Visitor*, June 15, 1893)

The love-feast held at Belle Springs, Kans., May 27 and 28, was largely attended. It is supposed that there were about three hundred communicants that partook of the commemorative ordinances. About eight hundred or one thousand partook of dinner on Sunday. The meeting-house was filled to its utmost capacity on Saturday night and Sunday forenoon and it was stated that there were several hundred on Sunday that could not find room in the house. The conduct of those attending the services, all the time, and especially on Saturday night, was very good. Bro. W. O. Baker, of Louisville, Ohio, was there over the feast and addressed the people on the ordinances and on the different subjects that were made the especial order of the occasion. He has not lost any of his reasoning powers, but they have improved by age and experience, and judging from the close attention given to his discourses, we believe that the congregation was interested and we trust benefited.

On Sunday night services were held in Abilene, in Smith's hall. A full house and interesting services were had.

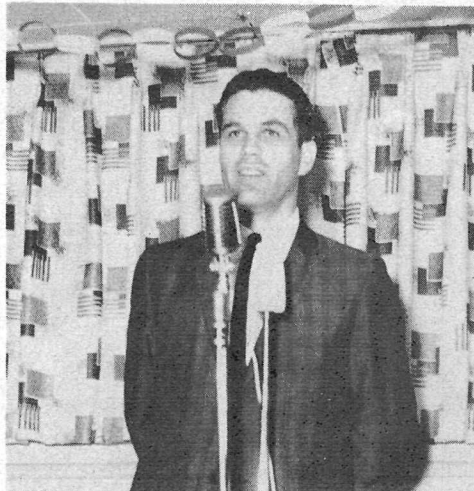
Bro. Baker, after stopping with us over night and making quite a number of calls with brethren and friends, on Monday took the train for home at 11:40 a.m.

* * * * *

It is pleasant to meet with those with whom we have been associated for many years in religious work, especially when we know from past experience that principle is with them above policy. We trust that Bro. Baker will be spared to the church for many years. His services are needed and appreciated.



MESSIAH COLLEGE



Dr. Daniel R. Chamberlain newly appointed dean of Messiah College.

Dr. Chamberlain Named Dean

Dr. Daniel R. Chamberlain, former acting president of Upland College, has been named dean by the Messiah College Board of Trustees and Associates. In making the announcement Dr. D. Ray Hostetter, college president, stated that Dr. Chamberlain would assume his responsibilities July 1, 1968. Dr. Hostetter also stated that Dr. C. O. Wittlinger, the present college dean, has consented to serve an additional one year term until July 1, 1968.

Dr. Chamberlain received the A. B. degree from Upland College, the M.A. degree from California State College of Los Angeles and has completed the Doctor of Education at the University of Southern California. He presently is assistant university dean for university-wide relations of the State of New York. SUNY has 60 campuses and nearly 100,000 students.

The son of Pilgrim Holiness missionary parents, Dr. Chamberlain served in various capacities at the Western Pilgrim Schools in California. He taught in the Pasadena, California, public schools and later was called to be acting president of Upland College. He was in this capacity when Messiah College and Upland College were merged in 1965.

In his letter of acceptance, he stated "It is a joy and a challenge to be identified with Messiah College and its commitment to Christian higher education. While this is an exciting time for all higher education in America, I believe the opportunities for the small Christian college are especially great. Working with students as individuals in a reverent examination of natural or divine truth presents exceptional opportunities for developing an effective learning situation."

His wife, Joyce, is the daughter of Rev. and Mrs. B. M. Books. The Chamberlains have seven children ages 4 to 13.

Griffin to Lecture

John Howard Griffin will give a special lecture "Black Like Me" in the Alumni Auditorium, April 17 at 8:30 p.m. Mr. Griffin had a complicated skin treatment which allowed him to assume the role of a Negro. His lecture will focus on problems encountered in this role.

Eastman Brass Quintet

Five faculty members of the Eastman School of Music will play a concert for the last program of the 1966-67 Music-Lecture Series. The program will be in the Alumni Auditorium on April 25 at 8:00 p.m. Admission is \$2.50.

Winners of Basketball Tournaments

Of the twenty-two Sunday Schools entering teams in the annual Brethren in Christ Sunday School Basketball Tournaments, three became winners and three runner-ups in the three leagues. In single elimination play-offs, Grantham beat Mechanicsburg to take the Class A trophy. In Class B, Elizabethtown topped Martinsburg by one point and Cedar Springs won over South Mountain to capture the Class C trophy.

Ladies Residence Hall Groundbreaking

Ground will be broken for a new Ladies Residence Hall on April 21 at the time of the Spring meeting of the Board of Trustees and Associates. The proposed 170 student unit will be located in the new ladies residence zone at the eastern edge of the campus. The estimated cost of \$650,000 will be borrowed from private sources and amortized by student rental fees.

"The Creation" to be Presented

"The Creation" by Franz Josef Haydn will be presented at 2:30 p.m. on May 21 in the Forum, Harrisburg, by the Grantham Oratorio Society. The joyful beauty of this sacred oratorio promises to be a rich spiritual experience. Tickets can be secured from members of the group or by writing Messiah College. Persons interested in being patrons may also contact a member or the college. Tickets are \$1.50.

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Presbyteries Voting 5 to 1 In Favor of New Confession

The United Presbyterian Church's Confession of 1967 has been approved by 76, and rejected by 15, of the 91 presbyteries known to have voted so far around the country, according to reports received by Religious News Service.

A favorable vote by two-thirds of the total presbyteries, or 126, is required before the document can be formally adopted by the 1967 General Assembly.

Brethren in Christ Missions Directory

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022, Phone 717-367-7045

Brethren in Christ Missions, R-1, Stevensville, Ontario, Canada. Phone 416-382-2641

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Rev. and Mrs. Fredric L. Holland

Youngways Hostel (for Missionary Children): 40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa.

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David Livingstone Teacher Training College: Private Bag 1, Livingstone, Zambia, Africa.

Rev. and Mrs. H. Frank Kipe
Rev. and Mrs. Lamar F. Fretz
Fannie Longenecker

Macha Mission: Private Bag 11xc, Choma, Zambia, Africa.

Rev. and Mrs. Glenn J. Schwartz
Anna L. Kettering
Edith E. Miller

Macha Mission Hospital: Private Bag 11xc, Choma, Zambia, Africa.

Dr. and Mrs. Robert K. Worman
Dr. and Mrs. Robert J. Musser*
Erma J. Gish
Mary E. Heisey
Shirley A. Heisey
Martha L. Lady

Nahumba Mission: P. O. Box 173, Choma, Zambia, Africa.

Rev. and Mrs. David M. Brubaker

Sikalongo Mission: P. O. Box 131, Choma, Zambia, Africa.

Rev. and Mrs. Roy H. Mann*

India

General Superintendent's Residence, Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. John R. Sider

Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India

Erma Z. Hare
Esther G. Book

Barjora Mission: P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India

Rev. and Mrs. James R. Cober

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India

Dr. and Mrs. Lowell Mann
Esther Mae Lenhart*
Leora G. Yoder

P.O. Purnea, District Purnea, Bihar, India.

Rev. and Mrs. John R. Sider

FEBAI, 7, Commissariat Road, Bangalore 25, India

Rev. and Mrs. Allen S. Buckwalter

12/A Underhill Lane, Delhi 6, India

Rev. and Mrs. Joseph B. Smith

Japan

General Superintendent's Residence: 228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan.

Rev. and Mrs. John W. Graybill

Nakamura, Yoshiki, Yamaguchi-shi, Yamaguchi-ken, Japan.

Rev. and Mrs. Peter A. Willms

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan.

Rev. and Mrs. Doyle C. Book

Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Rev. and Mrs. Howard Wolgemuth

MISSIONARIES ON FURLOUGH

Rev. and Mrs. George E. Bundy, R. 2, Box 329, Mount Joy, Pa. 17552

Velma R. Brillinger, Box 273, Gormley, Ont., Canada

Miriam L. Heise, c/o John C. Reeser, R. 1, Unionville, Ont., Canada

Rev. and Mrs. Joseph H. Ginder, R-3, Manheim, Pa. 17545 c/o Mr. Joseph H. Ginder.

Rev. and Mrs. George K. Kibler, Washington Boro, Pa. 17582

Nancy J. Kreider, R. 2, Box 490, Palmyra, Pa. 17078

Erma G. Lehman, c/o Merle R. Lehman, R. 3, Newville, Pa. 17241

Rev. and Mrs. Harvey R. Sider, R-2, Box 273, Gormley, Ont., Canada.

Rev. and Mrs. Marlin E. Zook, P. O. Box 149, Elizabethtown, Pa. 17022

United States

Chicago
6039 South Halsted St., Chicago, Ill. 60621
Mr. and Mrs. Charles Rife, Jr.

New Mexico (Navajo Mission)

Bloomfield, N. M. 87413

Mr. and Mrs. Samuel F. Minter

Mr. and Mrs. Earl K. Stern*

Dr. and Mrs. Samuel Brubaker*

Rev. Luke Keefer, Jr.*

Anna Brubaker*

Rosa Eyster

Mrs. Martha Garber

Eugene Haas*

Marilyn Heisey*

Nelson Heisey*

Suie Hess

Anna Marie Hoover

Mary Olive Lady

Geneva Lavy

Mr. and Mrs. Wesley Lenhart*

Mr. and Mrs. John P. Ludwig, Jr.

Jane Monn

Janet Oberholtzer

Verna Mae Ressler

Naomi Sentz*

Margaret Witter*

Joyce Wolgemuth*

Interpreters

Fannie Scott

John Peter Yazzie

San Francisco (Life Line Chapel)

422 Guerrero St., San Francisco, Calif. 94110

Rev. and Mrs. Cletus Naylor

Emma Jean Heisey*

Frances Musser*

San Francisco (Life Line Mission)

306 Minna St., San Francisco, Calif. 94103

Rev. Harold Paulus

David Shonk*

MISSION CHURCHES

Canada

Meath Park (North Star)
Meath Park, Sask., Canada
Rev. and Mrs. D. Maurice Moore
(Box 64)

Port Rowan (Walsingham)
Port Rowan, Ont., Canada
Rev. Leonard Chester
(Hespeler)

Virginiatown
Virginiatown, Ont., Canada
Rev. Eldon Byer (Box 362)

United States

Allisonia (Farris Mines)
Allisonia, Va. 24310
Rev. Arthur Brubaker

Blairs Mills
Blairs Mills, Pennsylvania
Rev. William Swartz
(Mifflintown, Pa. R-2, Box 243, 17059)

Blandburg
Blandburg, Pa. 16619
Rev. William K. Berry (Box 55)

Breezewood (Mt. Chapel)
Breezewood, Pennsylvania
Rev. Norris Bouch
(Altoona, Pa. R-2, Box 566, 16601)

Bronx (Fellowship Chapel)
246 E. Tremont Ave., Bronx, N.Y. 10457
Rev. and Mrs. Paul D. Hill
Mr. and Mrs. Wayne Kleinfelter*
Mr. and Mrs. Leon Buckwalter*
Allen Deshong*
Leon Engle*
Esther Robinson
Luther Schwartz*
Lois Snook*
Charles Sollenberger*
Lillian Winger*

Brooklyn
958 Bedford Ave., Brooklyn, N.Y. 11205
Rev. and Mrs. Harold E. Bowers

Callaway (Adney Gap)
Callaway, Va. 24067
Rev. I. Raymond Conner (R-1)

Callaway
Callaway, Va.
Rev. Calvin B. Fulton
(1531 Riverdale Road, S.E., Roanoke, Va. 24014)

Cincinnati
2951 Sidney Ave., Cincinnati, Ohio 45225
Rev. William H. Engle

Columbia (Millerfields)
Columbia, Ky. 42728
Rev. Avery Sollenberger, Jr.
(R-3, Box 157)

Garlin (Bloomington)
Garlin, Ky.
Rev. Avery Sollenberger, Jr.
(R-3, Box 157, 42728)

Gladwin (Mt. Carmel)
Gladwin, Michigan 48624
Rev. Gary G. Lyons (R-4)

Hillman (Maple Grove)
Hillman, Michigan 49746
Rev. L. Eugene Wingert (R-1)

Hillsville (Bethel)
Hillsville, Va.
Rev. Arthur Brubaker
(Allisonia, Va. 24310)

Hopewell (Shermans Valley)
Hopewell, Pa. 16650
Rev. Earl J. Lehman (R-2)

Hunlock Creek
Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (Saville)
Ickesburg, Pa.
Rev. Milford Brubaker
(R. 2, Newville, Pa. 17241)

Knifley (Knifley Chapel)
Knifley, Ky. 42753
Rev. Gaylerd Miller

Little Marsh (Jemison Valley)
Little Marsh, Pa.
Rev. Larry Strouse
(R-3, Westfield, Pa. 16950)

Llewellyn
Llewellyn, Pa. 17944
Rev. Charles Melhorn (Box 117)

Mt. Holly Springs
Mt. Holly Springs, Pa. 17065
Rev. Edward Hackman

Salem (Labish Community Church)
4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan
1325 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb

Three Springs (Center Grove Chapel)
Three Springs, Pa. 17264
Rev. Marion Walker (R-1)

Uniontown (Searights)
Uniontown, Pa. 15401
Rev. George D. Kipe (R-4, Box 332)

Williamsburg (Mt. Etna)
Williamsburg, Pa.
Rev. Cecil Maurer (316 Lotz Ave., Altoona, Pa. 16602)

EXTENSION CHURCHES

Canada

Concord
Concord, Ont., Can.
Rev. Arthur Heise
(154 May Ave., Richmond Hill)

Delisle (Community Chapel)
Delisle, Sask., Can.
Rev. Marshall Baker (Box 212)

Hamilton (Ridgemount)
Cor. of Jameston and Caledon Sts.,
Hamilton, Ont., Can.
Rev. J. Allan Heise (18 Amanda St.)

Saskatoon (Massey Place)
Saskatoon, Sask., Can.
Rev. Ronald Lofthouse (1 Malta St.)

United States

Baltimore (Marlyn Avenue)
611 S. Marlyn Ave., Baltimore, Md.
Rev. W. Rupert Turman (925 Homberg Ave., 21221)

Colorado Springs (Mountain View Chapel)
McArthur and Buena Ventura, Colorado
Springs, Colo. 80909
Rev. Ethan M. Gramm (1425 McArthur)

Dearborn
4411 Detroit St., Dearborn, Mich. 48125
Rev. Richard Royer (5868 Tody Rd., Goodrich, 48438)

Harrisburg (Bellevue Park)
2001 Chestnut St., Harrisburg, Pa.
Rev. S. Lane Hostetter (306 Monroe St., Mechanicsburg, 17055)

Harrisburg (Skyline View)
7733 Hillcrest Ave., Harrisburg, Pa.
Rev. John Arthur Brubaker (7717 Hillcrest Ave., 17112)

McMinnville (Rolling Acres Community Church)
McMinnville, Tenn. 37111
Rev. Gerald Wingert (401 Pace St.)

Ontario
9590 Baker Ave., Ontario, Calif. 91762
Rev. Nelson W. Miller (1224 Baker Ave.)

Orlando
Orlando, Fla. 32806
Rev. Maurice Bender (1712 Cook St.)

Phoneton

Phoneton, Ohio 45355
Rev. Elam O. Dohner (Box 95)

Roanoke (Valley View)

5648 Oakland Blvd. and Verndale Dr.,
N.W., Roanoke, Va. 24019
Rev. Orvin White, Jr. (509 Elden Ave., N.E., 24014)

Smithville (Pomeroy Chapel)

Smithville, Tenn. 37166
Rev. Ernest U. Dohner (R-3)

CHRISTIAN SERVICE MINISTRIES

Serving Under M.C.C.

* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory
Judy Alleman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Doris Jean Brechbiel, Menno Travel Service, P.O. Box 3982, Beirut, Lebanon

Michael Brown, Emusire Secondary School, P.O. Box 14, Maseno, Kenya

Marilyn Ebersole, I. G. A. Hospital, St. Anthony, Newfoundland

Mr. and Mrs. Noel Falk, Twillingate Island Schools, Box 358, Twillingate, Newf.

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Hashemite, Kingdom of Jordan

Kenneth Keefer, c/o World Relief Commission, Box 1, Hue, Vietnam

Dr. and Mrs. Henry Kreider, Mennonite Service Unit, Hospital Grande Riviere du Nord, Haiti, West Indies.

David Lehman, Mennonite Service Unit, Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford, New World Island, Notre Dame Bay, Newf.

John McBeth, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Bert Sider, Apartado 24, San Juan de la Manguana, Dominican Republic

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California

BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Shirley Bitner, H. 29 Kailish Colony, New Delhi 14, India. (YFC, Regions Beyond Missions)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Rev. Robert D. Flory, Apartado 3209, Lima, Peru. (International Child Evangelism)

Gulabi McCarty, 10 Ramakrishnappa Road, Coxtown, Bangalore-5, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Lois Raser, El Salvador, Zaco, Mexico
Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, P.O. Box 63, Choma, Zambia, Africa.

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F., Mexico.

A total Mission Directory is scheduled to be published the first issue in each quarter of 1967: January 2; April 10; July 3; October 9.

CHURCH NEWS

ALLEGHENY CONFERENCE

Brethren in Christ doctrine was highlighted for the Carlisle congregation, Penna., in five sermons during February and March. Guest speakers gave two of the sermons: Dr. Carlton Wittlinger spoke on "The Genius of the Brethren in Christ Church," and Prof. Martin Schrag spoke on "War and Peace."

The Greater Youth for Christ Choir of Harrisburg, Penna., gave a program of sacred music in the Carlisle church on February 19. In the second of a series of four workshops, Rev. Don Shafer spoke on "New Trends in Sunday School."

John Bert, Jr., told of his experiences in Pax service in Algeria to the Christ's Crusaders of Mt. Rock congregation, Penna. Pastor Harry Bert recently concluded a series of sermons on the Ten Commandments in the Sunday morning worship services. Recent guest speakers sharing with the congregation were Missionary Erma Lehman and Rev. Eber Dourte.

ATLANTIC CONFERENCE

A group of persons from Altoona, Penna., Mr. and Mrs. Joe Leonard, Mr. and Mrs. Robert Resconsin and Mrs. Oldham, joined the Orlando congregation, Florida, in a work project on their parsonage.

CANADIAN CONFERENCE

Miss Gulabi McCarty, who has returned to India to continue work with Youth for Christ International, gave a farewell message recently to the Falls View congregation, Ontario. In the worship service she also directed a children's choir who sang two songs she taught them in her native tongue. In a fellowship hour refreshments were enjoyed together, and she was presented with appropriate gifts in parting.

CENTRAL CONFERENCE

The local Newton High School choir provided music in the morning worship service, March 5, for the Pleasant Hill congregation, Ohio. Recent speakers in the congregation have been Rev. Marion Book and Rev. Ross Nigh, evangelist.

MIDWEST CONFERENCE

The Abilene and Bethel Men's Fellowship, Kansas, sponsored a Ladies' Night program, February 23, in the Bethel church. Featured were a covered dish supper and a talk, followed by discussion, led by Dr. Mohler of Abilene.

The Bethel youth, Kansas, enjoyed supper together, February 26, followed by an evening of youth emphasis with guest speaker, Earl Blair.

PACIFIC CONFERENCE

Paul Byer, Regional Director of Inter-Varsity Christian Fellowship, spoke at College Fellowship of the Upland congregation, Calif., Sunday evening, March 12. He told of contacts with university students, particularly contrasting attitudes he discovered on the Berkeley and San Diego campuses. In the evening service, he explained the work of Inter-Varsity Fellowship in the California area and introduced the film, Urbana '64, a documentary of the college student missionary convention held once every three years.

Hiram Alderfer, Upland, California, was awarded a plaque recognizing 42 years of service as Treasurer in the Upland Brethren in Christ Church.



Pastor Smith, left, and Dwight Bert, center, present honor plaque to long time church treasurer, Hiram Alderfer

Mr. Dwight Bert, Chairman of the Finance Committee, presented a tribute for the congregation stating that "Mr. Alderfer has served the church in many capacities through the years as deacon, as Church Board member, as World Missions Board member, and many others. But the distinguished service that we are calling attention to is that of Church Treasurer. December 31, 1966, marked the

completion of his forty-second year as treasurer of this congregation. Few people, other than his own family, really know the amount of time this has taken. As a gesture of our appreciation for Mr. Alderfer's long service the Finance Committee has named him Treasurer Emeritus of our church."

The plaque of recognition was presented to Mr. Alderfer in the Sunday morning service by the pastor, Rev. Elbert N. Smith.

Births

ALLEMAN—Kristina Lynn, born January 21, 1967, to Mr. and Mrs. Charles Alleman, Green Springs congregation, Pennsylvania.

BASORE—Ronald Eugene, born February 6, 1967, to Mr. and Mrs. John Basore, Mt. Rock congregation, Shippensburg, Pennsylvania.

BRUBAKER—Steven Albert, born December 14, 1966, to Mr. and Mrs. Stanley Brubaker, Green Springs congregation, Pennsylvania.

HAWKINS—Diana Lynne, born October 13, 1966, to Mr. and Mrs. David Hawkins, Green Springs congregation, Pennsylvania.

HOOVER—Kevin Laroy, born October 21, 1966, to Mr. and Mrs. Albert Hoover, Pleasant Hill congregation, Ohio.

MILLER—Gary Allan, born October 29, 1966, to Mr. and Mrs. Gary Miller, Pleasant Hill congregation, Ohio.

PEREIRA—Linda Maria, born February 17, 1967, to Mr. and Mrs. Albino Pereira, Sherkston congregation, Ontario.

RAMEY—Peggy Michelle, born February 25, 1967, to Mr. and Mrs. Earl Ramey, Hanover congregation, Pennsylvania.

STRICKLER—Angela Marie, born March 8, 1967, to Mr. and Mrs. Christian Strickler, Maytown congregation, Pennsylvania.

SWARTZ—Bryan Lynn, born March 7, 1967, to Mr. and Mrs. Max Swartz, Green Springs congregation, Pennsylvania.

SWOPE—Tina Rae, born February 5, 1967, to Mr. and Mrs. Myles Swope, Mt. Rock congregation, Shippensburg, Pennsylvania.

Weddings

CRIDER-JENKINS—Miss Helen Jenkins, daughter of Mr. and Mrs. Charles Jenkins, Tipp City, Ohio, and Mr. Dallas Crider, Jr., son of Mr. and Mrs. Dallas Crider, Sr., Dayton, were united in marriage December 24, 1966, in the Phoneton Brethren in Christ Church. Pastor Elam Dohner officiated.

HOLSINGER-GARY—Miss Theresa Ann Gary, daughter of Mr. and Mrs. Robert Gary, Piqua, Ohio, was united in marriage to Mr. Robert Howard Holsinger, son of Mr. and Mrs. Clarence Holsinger, Covington, Ohio, September 3, 1966.

WINGERT-MYERS—Mrs. Ruth Myers, Chambersburg, Penna., and Mr. Levi Wingert, Chambersburg, were united in marriage March 14, 1967, by Bishop Amos Martin at the Bishop's home, near Shippensburg, Pennsylvania.

Obituaries

GULLETTE—Miss Mildred F. Gullette, age 72, died on March 3, 1967, at the Messiah Home, Harrisburg, Penna., where she had been a guest for about three years. She was a member of the Messiah Home Chapel Brethren in Christ Church.

She is survived by a sister, Mrs. Mary E. Kratz, Grantham, Penna., and several nieces and nephews.

The funeral service was held in the Messiah Home Chapel, Pastor Leroy G. Yoder officiating. Burial was in the Grantham Memorial Cemetery.

ROSENBERGER — William C. Rosenberger passed away March 7, 1967, at the age of eighty-two. He was first married to Katie Clemmer Rosenberger who passed away many years ago. He later married Alverda Swartley Rosenberger who also preceded him in death in 1963.

He was converted at the age of thirty, joined the Brethren in Christ church in 1915, and remained an active member until his recent illness. He contributed many hours of labor in the building of the new church in Silverdale, Penna., and also edited a history of the church in Silverdale, Souderton, and the Bucks and Montgomery Counties of Pennsylvania.

He is survived by two sons: Earl C., Souderton, Penna., and James C., Hatfield; and five daughters: Mrs. Esther Bardo, Lansdale, Penna.; Mrs. Marion Cassel, Telford; Mrs. Alice DeFiore, Goldsboro, N. C.; Mrs. Mildred Ruth, Sellersville, Penna.; and Mrs. Ellen Jenkins, Schwenksville. One brother and one sister also survive.

The funeral service was conducted by Rev. A. D. M. Dick in the Silverdale church. Interment was in Hillside Cemetery, Souderton, Pennsylvania.

News Items

India Suffers Third Year of Drought

While most Americans are enjoying their afternoon coffee break, many children of India are eating their only meal of the day. Dieting Americans are "allowed" 1200 calories per day. Much of India's population exists on 800-900 calories per day.

For three years India has suffered severe drought due to the lack of monsoon rains. Crops fail and drinking water becomes scarce. In 1960 India's grain harvest yielded 82 million tons. In 1966 the yield was 72 million tons.

During the same period, the population increased by about 70 million and it continues to increase by about one million per month.

People are forced to move in a desperate search for food and water. Families are separated. One starving Indian father left his family because he could no longer stand to hear them crying out in hunger.

Parents leave their children at orphanages. "You take them, you can feed them—we can't."

Disease, when it strikes, is often fatal. Doctors fear cholera epidemics. India's malnourished population cannot properly fight off any disease which might strike.

Their diet consists mostly of cereals, and starchy foods. Protein is practically nonexistent in their menus. What little protein they do get comes from the milk of their cows.

A cow may be the most valuable possession of an Indian farmer. It provides him with protein, fuel, and power to work the land—when the land is workable.

But now the farmer is forced to sell his cow. Long lines of people with their household utensils and ornaments, as well as their cows, form in the market places with the hope of getting a little money to buy food.

The *Hindustan Times*, New Delhi, says, "Bihar is facing one of the worst droughts in decades. Fields which are irrigated by the Lilagan irrigation scheme are dry. Children are eating the pulp from palm tree trunks."

Bihar is one of the seven large states most severely hit during this period of drought. The total population in these areas is approximately 100,000,000—about 15-20 million of these being children.

There are five established systems indicating famine—1) the migration of the lower class population on a large scale, 2) the sale of cattle and livestock on a large scale, 3) the

sale of ornaments and household utensils, 4) the abandonment of children by their parents, and 5) the use as food of articles which are not normally edible. All of these are painfully evident in India.

San Juan Meeting Marks Billy Graham's 90th Major Crusade

A one-day rally in Paquito Montaner Stadium in Ponce opened as a prelude to the eight-day Billy Graham evangelistic crusade in San Juan, Puerto Rico.

The nightly meetings in 21,000-seat Hirma Bithorn Stadium were said to be the North Carolina preacher's 90th major evangelistic thrust in nations around the world.

Graham and his team will also travel to Winnipeg, Kansas City, Mo., and Tokyo for major evangelistic endeavors during 1967. Also on the schedule for June is the return to England for the All-Britain Crusade, which will link 27 major cities to London for closed-circuit television meetings.

Special Meeting Called to Consider Statement On Draft

A special meeting of U.S. members of the Peace Section will be held in Washington, D.C. April 18 and 19 to consider the statement Mennonite and Brethren in Christ churches ought to make regarding changes in draft legislation that are now under study in Washington.

The Peace Section will meet jointly with the Consultative Council of the National Service Board for Religious Objectors (NSBRO) on April 18 to discuss the present status of draft legislation, and the issues surrounding it. General Lewis B. Hershey, Director of the Selective Service System, will address this group at a luncheon meeting.

The Peace Section will meet separately that evening and April 19 to discuss the statement which is to be presented to the Armed Forces Committees on behalf of the Peace Section. A five-man committee will draft a statement prior to the meeting for the group's consideration.

Summer Service A Call to Action

Summer Service is a call to action! It is an internship experience in Christian service.

Christ said, "If anyone serves me he must follow me, and where I am there shall my servant be also . . ."

Summer Service can be an educational encounter of the highest quality. Isn't it significant that a good number of college students have changed their academic majors and vocational plans as a result of a summer service experience?

The MCC Summer Service Office this year is again offering service opportunities in Atlanta, Georgia; Nashville, Tennessee; Washington, D.C.; Wichita, Kansas; Philadelphia and York, Pennsylvania; Yorktown Heights and Mohegan Lake, New York; and Laurel and Bethesda, Maryland.

Each year MCC experiences a critical shortage of certified teachers to staff the very successful inner-city tutorial projects in East Atlanta and South Nashville. The tutorial program is a natural extension of the Mennonite Central Committee's concern for such conditions as overcrowded classrooms, lack of attention to slower learners, and inadequate home support for educational achievement as well as other factors causing children to fall behind in their educational development.

College students will also be interested to note that several projects have earning potential. Further, all summer workers serving on a voluntary service allowance basis will be eligible for rather substantial transportation grants. Many exciting service positions are still vacant.

All persons interested in a Summer Service experience should write to: MCC Summer Service, Akron, Pennsylvania 17501. Project descriptions, application procedures, and program policies will be forwarded immediately.

Big Valley Sponsors \$10,000 Drive For India Famine Relief

The Big Valley Relief Committee in the Belleville, Pennsylvania area, has set \$10,000 as the goal for India famine relief. Various churches in the community are joining hands this Easter season in response to the great need in India.

The Mennonite Central Committee is working in cooperation with the Mennonite Christian Service Fellowship of India and Mennonite and Brethren in Christ mission boards in providing emergency relief assistance.

Much of the aid will go to the four different food distribution centers in Bihar which are operated by the Mennonite and Brethren in Christ churches. In March alone over 200,000 pounds of rice and beans are being shipped to India. More will be sent during 1967 to help alleviate the awful pangs of hunger.

Last year the churches in the Big Valley area contributed nearly \$7,000 to send 10 heifers to the Dominican Republic and for general relief in India and Vietnam.

HPI Records Biggest Year, MCC Shares in Program

In 1966, Heifer Project, Inc., recorded its biggest year of activity as the value of its shipments soared to over \$1,000,000, a 13 per cent increase over 1965.

Nearly every other day living gifts of livestock and poultry were sent to poor farmers and institutions in 27 different countries. Almost half of the shipments went to Latin America. Asia received 21 per cent.

The Mennonite Central Committee worked with this world-wide self-help organization in shipping livestock and poultry to the Congo, Crete, the Dominican Republic, Haiti, Korea, and Paraguay.

More shipments are being planned for 1967. Workers in Paraguay have requested 550 chicks. Rabbits are needed in the Congo. Haiti continues to receive 600 chicks every month. Art Driedger, MCC director in Bolivia, has asked for 20 Brown Swiss heifers and six bulls to arrive in spring.

These and other shipments are made possible because North Americans care enough to share with overseas friends.

Dr. Alderfer Participates in Assembling Church History Dictionary

Owen H. Alderfer, Professor of Church History, is contributing editor to the WESTMINSTER DICTIONARY OF CHURCH HISTORY. As a select writer he will edit the following topics: "Petite eglise," "Smith, George Adam," "Student Christian Movement," "Student Volunteer Movement," "Tersteegen, Gerhard," "Weber, Max."

He has been handpicked for this significant project because of his qualifications in the field of Church History.